DOCUMENT RESUME

ED 420 632 SP 037 991

AUTHOR Phuntsog, Nawang
TITLE The Magic of Culturally Responsive Pedagogy: In Search of the Genie's Lamp in Multicultural Education.
PUB DATE 1998-04-00
NOTE 23p.; Paper presented at the Annual Meeting of the American Educational Research Association (San Diego, CA, April 13-17, 1998).
PUB TYPE Information Analyses (070) -- Speeches/Meeting Papers (150)
EDRS PRICE MF01/PC01 Plus Postage.
DESCRIPTORS *Cultural Awareness; Cultural Pluralism; *Culturally Relevant Education; *Diversity (Student); Elementary Secondary Education; Equal Education; Higher Education; *Multicultural Education; Preservice Teacher Education; Public Education; Teacher Attitudes; Teacher Expectations of Students; Teacher Role; Teacher Student Relationship

ABSTRACT

In recent years, there has been growing interest in helping teachers develop culturally responsive teaching strategies. This paper profiles crucial aspects of a culturally responsive pedagogy and proposes a holistic framework for integrating different levels of culture into culturally responsive teaching. A literature review examined 13 documents published between 1992 and 1997. The research suggested that culturally responsive teaching encompasses respect for diversity; creation of a safe, inclusive, respectful environment; integration of responsive teaching practices in all disciplines; and transformation of curriculum to promote social justice and equity in society. The literature review highlighted problems and issues that researchers consider crucial for developing culturally responsive teaching. A main finding was that educators' attitudes play a vital role in either empowering or disabling diverse students. The proposed framework integrates salient features of culturally responsive practices, recognizing the teacher's central, crucial role. It shows interrelationships between four levels of culture (personal, microculture, macroculture, and global culture). It's five essential features are cultural literacy, self-reflective analysis, caring and inclusive classrooms, respect for diversity, and critical pedagogy/transformative curriculum. (Contains 31 references.) (SM)

****
* Reproductions supplied by EDRS are the best that can be made *
* from the original document. *
****

ED 420 632

The Magic of Culturally Responsive Pedagogy: In Search of the Genie's Lamp in Multicultural Education

By

Nawang Phuntsog
California State University, Fullerton

A paper presented at the Annual Conference of the American Educational Research Association in San Diego, CA April 13-17, 1998

SP037691

PERMISSION TO REPRODUCE AND DISSEMINATE THIS MATERIAL HAS BEEN GRANTED BY

N. Phuntsog

TO THE EDUCATIONAL RESOURCES INFORMATION CENTER (ERIC)

U.S. DEPARTMENT OF EDUCATION
Office of Educational Research and Improvement
EDUCATIONAL RESOURCES INFORMATION CENTER (ERIC)

☐ This document has been reproduced as received from the person or organization originating it.

☐ Minor changes have been made to improve reproduction quality.

• Points of view or opinions stated in this document do not necessarily represent official OERI position or policy.

The Magic of Culturally Responsive Pedagogy: In Search of the Genie's Lamp in Multicultural Education

By Nawang Phuntsog
California State University, Fullerton

The past decade has witnessed a rising tide of studies that inundate the multicultural literature with statistical descriptions. One wave of study vehemently calls for the restructuring of teacher preparation programs to address the increasing cultural and ethnic diversity of public school student populations (Hodgkinson, 1996; National Center for Education Statistics, 1994). Several other studies point out the disparity between a homogenous teaching population and increasing heterogeneity of racial, ethnic, cultural, and social class of school student populations (Gomez ,1996; Bennett, 1995). A burgeoning number of studies have also indicated the discrepancy in drop-out and academic failure rates between students from the dominant and the dominated cultures (Jacob & Jordan, 1987; Clark,1989; Yates, 1987). Another group of studies seem to indicate that the cultural incongruency between teachers and ethnically diverse students is a factor that may contribute to the differences in school success (Au & Mason, 1981; Erickson, 1987; Ogbu, 1987). Furthermore, according to Ogbu (1987) this cultural mismatch factor most negatively impacts the academic performance of African-American and Hispanic students who are the largest minority groups in public schools.

Studies based on the cultural differences concept make the assumption that academic achievement of students from culturally diverse backgrounds will improve if schools and teachers make an attempt to ensure that classroom instruction is conducted in a manner responsive to the student's home culture. This type of instruction is known in research literature in a number of different ways as culturally compatible (Jordan , 1987), culturally congruent (Au & Kawakami, 1994), culturally responsive (Erickson, 1987), and culturally relevant

(Ladson-Billings, 1990). Schooling and Language Minority Students: A Theoretical Framework 2nd Edition (1991) and Teaching Diverse Population: Formulating a Knowledge Base (1994) are important publications that seem to have greatly contributed to the efforts of scholars and educators interested in issues of culturally responsive teaching. Writings in these books reverberate with cacophonous calls to recognize the centrality of social and cultural factors in school learning, and the urgent need for schools to develop culturally responsive content and process to ensure equity and excellence for all students.

The past few decades have also witnessed a dramatic shift in the demographic landscape of the United States, and nowhere is this change more pronounced than in public schools. For example, according to Martin (1997), Oak View School in Huntington Beach, California, with a total student 609 population included 1 Asian, 1 Pacific Islander, 1 Filipino, 529 Hispanic, 1 Black and 14 whites in its 1995 racial and ethnic survey. Given the startling changes in student population, it is morally imperative for schools and educators to find creative ways to work with culturally diverse students which is crucially important for ensuring educational quality and equity for all.

Teacher preparation programs have responded to cultural differences research findings and demographic imperatives in a variety of ways. For example, inclusion of multicultural education courses and provision of certain direct cross-cultural student teaching experiences are intended to help develop prospective teachers skills, attitudes, and knowledge to function effectively in schools. Yet, the current conceptualization and implementation of mutlicultural teacher education is predicated on questionable assumptions and premises. For example, multicultural education as a separate course is assumed to be sufficient to address a plethora of diversity issues. This may include anything from the ethnic identity of a student in a rural remote town in Montana to that of transforming curriculum

for social justice and for challenging cultural hegemony. Though the completion of a teacher diversity program may , at its best, barely scratch one's deeply rooted cultural beliefs, students are expected to undergo profound personal transformation as a way to begin the process of challenging their long-held views about school teaching and learning. Similarly the current conceptualization of diversity and teacher preparation seems to exist on an optimistic plane that a single dose of multicultural education is effective to prepare the teaching force to narrow the academic achievement and drop-out gaps between students from dominant and dominated cultures.

However, the great upsurge of interest among researchers and educators in developing educational strategies designed to bolster academic achievement of culturally and linguistically subordinated student populations has continued unabated. For example, the California State Department of Education has published a series of handbooks intended to help teachers identify effective ways to work with children of specific languages and ethnicity. Handbooks , in and by themselves, are not necessarily a cure-all educational tonic. Worse still, teachers may reduce the solution of under achievement of minority students to merely finding the "right" teaching methods, strategies, or prepackaged curricula purported to work with students who have historically not benefited from regular mainstreamed instruction (Bartolome, 1994). Another closely related concern is that such strategies or approaches that work well with one language and ethnic minority students may be perceived to be effective with another group (Vogt, Jordan, & Tharp, 1987). This "one size fits all" mentality runs the great risk of stereotyping subordinated students and engenders instructional recipes that quickly reduce the complexity of dealing with cultural and linguistic diversity to a technical method issue.

Avoiding the pitfalls of what Bartolome (1994) calls "methods fetish" is Wlodkowski and Ginsberg's (1995) conception of culturally responsive teaching "that crosses disciplines and cultures to engage all learners". Wlodkowski and Ginsberg's (1995) comprehensive definition of culturally responsive teaching "accommodates the dynamic mix of race, ethnicity, class, gender, region, religion, and family that contributes to every student's cultural identity (p.17). A growing number of researchers have brought to the forefront the central role of culture in school learning. Similarly they have asserted in unequivocal terms that one can no longer ignore its powerful influence on student learning under the pretext of maintaining high academic standards or treating everyone alike in a color-blind approach. On the other hand it is important to emphasize that we are all victims of cultural ethnocentrism that seriously impedes one's ability to view values, norms, and behavior from different cultures as viable ways of perceiving reality. Hence cultural ethnocentric outlooks of teachers may blind them to their own negative assumptions or stereotypes that they may hold toward different cultural groups. It is crucial to provide teachers with powerful learning experiences designed to bring about profound personal transformation needed to began the process of becoming culturally responsive teachers.

In large part public schools' ability to ensure equal and quality educational opportunities for all students will depend on the way teachers interact with their students. Being closest to learners, classroom teachers are in a critical position to ensure high quality learning for all children. Yet, teachers can not be expected to perform miracles. They must be prepared with skills, attitudes, and knowledge necessary to enhance their ability to undertake the gigantic responsibility of creating classroom environments responsive to excellence and equality of learning for all children. Today's foremost challenge in education is to create learning environments that maintain the cultural integrity of every child while enhancing

their educational success (Wlodkowski and Ginsberg (1995). Renewal of teacher education curriculum is indeed a powerful way to ensure that teachers are prepared effectively to respond positively with culturally diverse students.

A constructive approach in this direction is to identify crucial issues that educators think are important for preparing teachers for cultural diversity. Specifically, in recent years there has been a growing interest in helping teachers develop culturally responsive teaching strategies as a way to enhance the learning of students in culturally diverse schools. The purpose of this paper is, therefore, (a) to profile what scholars consider are crucial aspects of a culturally responsive pedagogy, and (b) to propose a holistic framework for integrating different levels of culture into culturally responsive teaching practice.

Approach of the Study

This literature review was undertaken to bring a sharp focus on what educators perceive to be the critical aspects of "Culturally Responsive Teaching". Using these descriptors, the researcher was able to locate from the ERIC database 13 documents published between 1992 to December 1997. These documents consists of : two reports, three conference papers, five journal articles, two general papers, and one book, as presented below in Table 1.

Table 1

Reports	Conference Papers	Journal Articles	General Papers	Books
Novick,R, 1996	*Gormley,K. 1995	McIntire,R.1995	Martin,B. 1997	*Wlodkowski,1994
Novick, R. 1996	Glomb,N. 1996	*Hudson,L.1993	Sandhu,D. 1994	
	Hemmings,A.1994	*Wlodkowski,1995		
		Thompson, J. 1994 Jackson, R, 1994		

* indicates works of co-authorship

Wlodkowski and Ginsberg (1995) proposed a framework intended to assist educators in public schools in thinking about culturally responsive pedagogy. This framework is used as a way to identify norms, procedures and structures considered crucial for culturally responsive teaching. Four motivational conditions constitute their conception of a culturally responsive teaching framework. What follows is a brief description of this framework:

1. Establishing inclusion refers to those norms, procedures, and structures that are carefully blended together to promote a learning environment in which students and teachers feel respected by and connected to one another.
2. Developing attitude relates to those norms, procedures, and structures that create, through relevance and choice, a favorable disposition among learners and teachers toward the learning experience.
3. Enchancing meaning refers to those norms, procedures, and structures that expand, refine, or increase the complexity of what is learned in a way that matters to learners, includes their values and purposes, and contributes to a critical consciousness.
4. Engendering competence refers to those norms, procedures, and structures that create an understanding that learners are effective in learning something of personal value (p.20).

Issues and Problems of Culturally Responsive Teaching

Wlodkowski and Ginsberg (1995) proposed an intrinsic motivational framework for teachers that recognizes the importance of linking content to the cultural backgrounds of students as a way to enhance student involvement while maintaining their cultural integrity. An effective culturally responsive teaching should be characterized by respect for diversity; engage motivation of all learners; create a safe, inclusive, and respectful learning environment; derive teaching

practices from principles that cross disciplines and cultures; and promote justice and equity in society (Wlodkowski and Ginsberg (1995).

Huber (1991) asserted that "culturally responsible content and approaches recognize the influences of culture, language, ethnicity, race, gender, religion, exceptionally, socioeconomic level, and home environment" (p.4). In a culturally responsive environment teachers are, according to Huber (1991), "not content to teach about ethnic groups - they are responsive to the cultural identity of the learner, as well" (p.3). An extensive literature review led Martin (1997) to concur with other researchers that culturally responsive teaching acknowledges and acts upon the research that has found that" that changing the structure of the classroom interactions and activities, so that they are more compatible with the home cultures of the children, promotes classroom learning" (p.15) . It would be misleading if one considers that merely tinkering with classroom structure would ensure academic success for language minority students. The societal context is vitally linked to the process of achieving empowerment for ethnic minority students.

Moving from an assimilationist "melting pot" perspective to a culturally pluralist perspective demands that schools make profound changes in the way teachers views culture, learning, language and teaching. A key part of cultural pluralism is the assumption that diverse languages, cultures, and perspectives are an asset, not a liability. However, Novick (1996) made an observation that "the factory model school, with the goal of using educational technology, to stamp a uniform education on all students is deeply entrenched in American educational thinking (p.61)". Reiterating the culturally and politically constructed nature of schools, Tyack and Tobin (1994), as cited by Novick (1996), view schools as "historical product of particular groups with particular interest and values at a particular time" (p.478). Cultural transmissionist and transformist perspectives on

the schools' function are inseparable from larger political, cultural, educational, and social argument of melting pot and salad bowl ideology. Perhaps, Gitlin (1995) states poignantly the assimilationist perspective when he writes that "The mission of cultural institutions is to pass the heritage on, not trade it away for a mess of multicultural pottage" (p.486). At the other end of the spectrum is the pluralist ideology captured in the words of poet Octavio Paz (cited by Novick , 1996):

> What sets the world in motion is the interplay of differences, their attraction and repulsion. Life is plurality, death is uniformity. By suppressing differences and peculiarities, by eliminating different civilizations and cultures, progress weakens life and favors death. The ideal of a single civilization for everyone, implicit in the cult of progress and technique, improvishes and mutilates us. Every view of the world that becomes extinct, every culture that disappears, diminishes a possibility of life (1976).

Like a garden adorned with many colorful flowers of all shapes and sizes, human experience is greatly enriched and expanded in a multicultural society when schools become "respectful places -more than just mere civility" for all children (Scherer, 1997). An authentic multicultural education must include an on-going renewal of school curriculum as a powerful and constructive approach to affirm and reflect the cultural diversity of the nation.

In 1986 Cummins presented a theoretical framework for analyzing the invariability of minority students' academic failure and offered a way to enhance their school success. Drawing from patterns of minority school failure from an international perspective, Cummins (1986) begins his framework with the recognition that "power and status relations between minority and majority groups exert a major influence on school performance" (p.21). An important assertion of his thesis is that minority groups' "insecurity and ambivalence about the value of their own cultural identity as result of their interactions with the dominant group"(p.23) may contribute to their academic difficulties in schools. The ability of teachers to alter this relationship will greatly be enhanced if teachers and educators

examine their personal beliefs and values to seek redefinition of the ways they interact with ethnic children and communities. It may be safe to assume that Cummins' framework gave impetus for many subsequent research studies assessing and analyzing teachers' ability to function effectively with diverse students.

In order to inform teacher education programs, it will be important to keep in mind the frameworks for culturally responsive teaching described above. Teacher preparation programs have been criticized for their inability to prepare teachers effectively to address varied needs of culturally heterogeneous student population. In his foreword to "Teaching Diverse Populations: Formulating a Knowledge Base", McPhail (1994) highlights the urgency of this issue when he writes:

> The knowledge base for teacher preparation should be solidly founded on what is known about teaching diverse populations. Cultural diversity is not a problem nor should it be an appendage to teacher preparation programs, but rather, should be the yarn from which such programs are developed. Formulating a knowledge base requires a synthesis of existing knowledge about teaching in diverse populations (p. vii).

Novick (1996) believes that "at the heart of argument about the means and ends of schooling is the question: What kind of society do we want?" (p.62). Teacher education program can best serve these goals by careful attention to its entire structure and process of teacher preparation as a way to gauge their effectiveness in educating teachers for diversity.

Current Literature On Culturally Responsive Practices

Culturally responsive teachers recognize the fact that those students who do not feel valued in school settings are likely to develop lower self-esteem alienating them further from school learning. Validating cultural experiences of minorities in schooling process and content is viewed as a way to affirm minority students'

identity. It can also make multiple ways of seeing and perceiving a viable experience of all in culturally diverse society. Culturally responsive teaching and content then "recognizes the influence of culture, language, race, gender or other characteristics" (p.5) that mark children as different from the majority (Huber, 1991). How do teachers create a caring, safe, and secure learning environment that ensures that cultural and linguistic diversity are the foundations of their pedagogy?

Several culturally responsive practices and strategies were identified in the research literature reviewed for this inquiry. In their framework Wlodkowski and Ginsberg (1995) conceptualize culturally responsive teaching in terms of four motivational conditions that include: (1) establishing inclusion; (2) enhancing positive attitude; (3) enhancing meaning; and (4) engendering competence. Two criteria guide the process of ensuring relevance and significance of each condition in the framework. Additionally, the framework identifies norms, procedures, and structures that are intended to help teachers and educators develop and implement culturally responsive learning environments. Although Wlodkowski and Ginsberg (1995) acknowledge "a humble sense of self-scrutiny" of teachers as an essential aspect of " creating learning experiences that allow the integrity of every learner to be sustained", the framework does not clearly provide norm, procedure or structure for self-introspection. The criteria of relevance and choice along with norms, procedures and structure are intended to help students develop positive attitudes. For example, making choices in content and assessment methods based on students' experiences, values, needs, and strengths are expected to engender students' positive attitudes. This lack of provision for self introspection of teachers is its most serious drawback as teacher bias and prejudice may go unchallenged.

Jackson (1994) suggested a seven-step strategy to build culturally responsive teaching. Sparks (1994) modified and used these strategies successfully in teaching physical education. Jackson's seven steps include: (1) building trust; (2) becoming

culturally literate; (3) building different methodological approaches; (4) using effective questioning techniques; (5) providing effective feedback; (6) analyzing instructional materials; and (7) establishing positive home-school relations. Sparks (1994) believe that these even strategies are effective ways to prepare teachers "to meet the needs of children from diverse cultural and social groups" (p.61). In addition, she observed that for these strategies to work "schools must embrace the principles of multicultural education to respond to a society that is changing" (p.61).

After an extensive literature review, Novick (1996) summarized a number of commitments and competencies that she considered are crucial for improving student learning: (1) high expectations for all students; (2) a commitment to learn from and about children; (3) building on the strengths and experiences children bring to school; (4) giving wider choices and more power to teachers; and (5) developing schools as a caring community (p.85). The first step in culturally responsive teaching is to engage in self-reflective analysis of one's attitudes and beliefs about teaching culturally different children (Novick, 1996).

Sandhu (1994) proposed a three-step model for developing skills and attitudes crucial for culturally responsive teaching. The three steps of awareness, acceptance, and action suggest a number of teacher initiated behaviors to manage diversity and encourage interactions that are enhanced by difference (p. 16). The awareness step includes an important dimension that requires teachers to examine their own beliefs, values, and behaviors that may hinder or facilitate the process of student learning. The key role and responsibility of teachers in mediating cultures in their classrooms is greatly emphasized in this approach.

Working with preservice teachers, Hudson, Bergin & Chryst (1993) developed a framework with four key components intended to enhance culturally relevant experiences for their preservice teachers. The four key aspects are: (1)

building cultural knowledge-base; (2) reciprocal sociocultural model; (3) practicing models of culturally responsive teaching; and (4) cross-cultural field experiences supervised by mentors. They concluded that these experiences "empowered the teachers to transform their practices" to become culturally responsive teachers. This was the only culturally responsive practice that emerged from the experiences of teacher educators working closely with pre-service teachers. It may, therefore, be the most relevant approach for preparing teachers for cultural diversity.

In an ethnographic study of teacher behaviors, Hemmings (1994) observed that culturally responsive teachers: (1) showed sensitivity to students' life experiences; (2) aligned curriculum with home cultures of students; and (3) organized learning activities in conjunction with student's social interactional styles. According to Hemmings (1994 culturally responsive teachers not only made genuine attempts to know their students but also kept open communication channels with them. Further, Hemmings (1994) observed that they "listened to students, and took careful note of their lifestyles, social identities, and especially their expectations for teachers" (p.21).

In another recent study involving 40 student teachers and 26 cooperating teachers , Gormley, K., McDermontt, P. , Rothenberg, J. & Hammer, J. (1995) found that neither student teachers nor their cooperating teachers thought or reflected on the interaction between culture and teaching. The survey data analysis of the study indicated that cooperating teachers were generally more ethnocentric than student teachers while responding to issues of bilingual education and cultural diversity. They emphasized that "teachers in this multicultural society must learn to teach and construct learning activities through children's cultures-not doing otherwise will be tragic for children, families and our communities" (p.25).

Building cultural knowledge base and engaging in self-reflective activity are considered crucial steps for teachers to develop learning activities designed to

establish strong connections with students' home cultures. Self-reflection and transformation of one's attitudes and beliefs is in no way a small and easy task as Delpit (1988) poignantly describes:

> We do not really see through our eyes or hear through our ears, but through our beliefs. To put our beliefs on hold is to cease to exist as ourselves for a moment and it is not easy. It is painful as well, because it means turning yourself inside out, giving up your own sense who you are and being willing to see yourself in the unflattering light of anther's angry gaze. We must learn to be vulnerable enough to allow our world to turn upside down in order to allow the realities of others to edge themselves into our consciousness (p.297).

Let us not forget the fact it must be even more excruciating and painful for children to feel their world turned upside down when educators fail to develop culturally relevant classrooms. In culturally insensitive environments children are less likely to feel welcomed and may experience less of themselves as Ganter (1997) observed:

> Students know when teachers think less of them, and they retaliate by misbehaving and being disrespectful in the classroom. It is important to remember that all of us respond better when treated with dignity and respect (p.45).

Culturally Responsive Teaching: A Rear View

Culturally responsive teaching practices, reviewed for this inquiry, seem to encompass and emphasize the following key features:

- Stresses respect for diversity to engage the motivation of all learners.
- Creates a safe, inclusive, and respectful learning environment.
- Integrates responsive teaching practices into all disciplines.
- Transforms curriculum to promote social justice and equity in society.

The development of an attitude of respect for diversity is seen as the beginning and end of all learning experiences in a culturally responsive environment. A great deal of consensus exists among educators and researchers that a transformative curriculum promotes equity in classrooms as it questions the basic premises and assumptions of school knowledge. It is expected that a transformed curriculum will provide learning opportunities for children to enhance their critical thinking skills which enable them to analyze their situation and transform it with the language of possibility.

The following conditions are synthesis of critical elements of culturally responsive practices researchers considered crucial for making classrooms inclusive. They are presented below in Table II.

Table II

Conditions for Responsive Teaching	Research that identified the condition
1: Culturally literate	Jackson, 1994; Hudson, Bergin & Chryst, 1993
2: Self-reflective analysis of one's attitudes and beliefs	Novick, 1996; Sandhu, 1994
3: Caring, trusting, and inclusive classroom	Jackson,1994; Wlodkowski and Ginsberg, 1995; Novick, 1996; Hemmings, 1994
4: Respect for diversity	Wlodkowski and Ginsberg (1995; Novick, 1996; Hemmings, 1994
5: Transformative Curriculum to engender meaning	Wlodkowski and Ginsberg, 1995; Hemmings, 1994; Gormley, K., McDermontt, P. , Rothenberg, J. & Hammer, J. 1995

Five-Spoked Wheel of Culturally Responsive Teaching

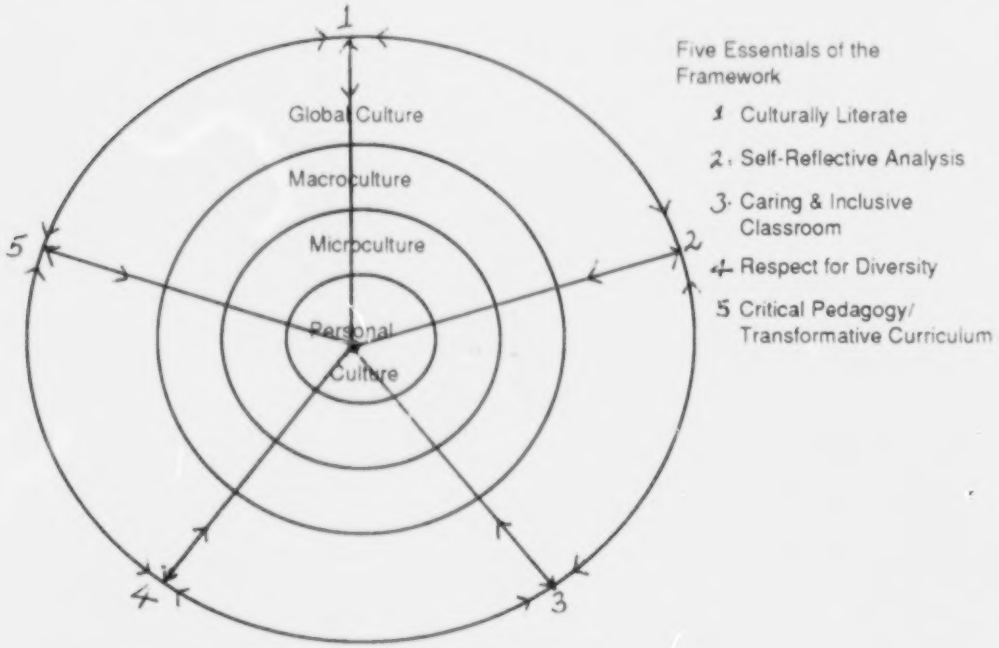
The culturally responsive strategies, reviewed for the purpose of this study, did not offer conceptual ways to link one's personal culture, microculture, macroculture and global cultures. Hence this researcher proposes a framework that vividly indicates the inter-relatedness and ever changing nature of relationships among different levels of culture. Rather than being discrete parts, they are shown here as closely interrelated and continuously interacting conditions. The framework integrates salient features of culturally responsive practices reviewed as a part of this inquiry. However, this framework recognizes the central and critical role of the teacher in creating a classroom that respects diversity and ensures the self-worth of all children as conditions essential for culturally responsive teaching. The framework shows the interrelationships between four levels of culture: personal, microculture, macroculture and global culture. It considers the personal cultural identity as a pool of constructs, values, beliefs, and attitudes - many of which may be part of microcultural groups one may belong to. Microcultural groups are in turn influenced by the macroculture and global cultures as well. It makes the assumptions that some of the constructs one associates with may have negative connotations with respect to different cultural groups.

This framework is predicated on the following assumptions:

- Being closest to learners, teachers play a key role in reducing and challenging cultural bias in classrooms.
- Teacher's on-going self-appraisal of their own attitudes, beliefs about different cultural groups is critical so that cultural bias is not allowed to permeate curriculum.
- Inclusion of different cultural roles, perspectives, and literature into the

curriculum leads to respect and appreciation for diversity.

- Positive cultural identify affirmation of children may lead them to become motivated to succeed in classroom.
- Respect for diversity, caring and inclusive classroom and self-esteem are interdependent.
- The process of becoming culturally responsive educator is a dynamic, cyclic, and continuous one.



Five-Spoked Wheel of Culturally Responsive Teaching

As Gomez (1993) suggested that no single multicultural activity, however profound it may be, is not sufficient to prepare teachers to meet the challenges of working with culturally diverse students. Rather than relying on the magic of one diversity activity, the process of becoming culturally responsive practitioner requires teachers to gain multitude of experiences in culturally diverse school settings over a long period of time. Additionally on-going reflective thinking about these experiences is a critical aspect of their ability to develop cultural sensitivity

which, hopefully, will result in curricular decisions to engage all learners in meaningful and inclusive ways. It is important to reiterate that self-reflection and transformation of one's attitude and beliefs is in no way a small and easy task. Yet, it is a crucial one to ensure the kind of cultural metamorphosis that will enable teachers to create culturally responsive learning environments for all children.

Conclusions

The literature review brought to the forefront problems and issues that researchers and scholars consider crucial for developing culturally responsive teaching in a learning environment. Educators' attitudes play a vital role either in empowering or disabling students from culturally diverse backgrounds. The effectiveness of culturally responsive classroom practices depends in the way minority and majority relationships are perceived at societal, community and school levels.

This inquiry highlights issues and suggestions that teacher educators consider are critical for preparing teachers for diversity. This study will therefore help teacher education programs to develop campus and classrooms experiences for prospective teachers that would effectively prepare them with attitudes, skills, and knowledge to enhance their ability to function effectively in culturally diverse schools. The critical elements of culturally responsive pedagogy are identified and may help teacher educators to provide curricular experiences that would prepare prospective teacher to teach the children of "Others" in a responsive and sensitive way. Finally, this paper proposes a holistic conceptual framework that provides a way to link culturally responsive teaching practices within the larger context of different levels of culture.

There is great need to identify effective ways to prepare teachers who will implement culturally responsive practices to engage and motivate all children

while affirming their cultural identity in a positive manner. An equally important area is the need to identify effective ways to alter attitudes of teachers so that they are willing to change their long-held views about teaching, culture, and learning. Researchers must undertake more short and long-term case studies with the view to develop powerful teaching practices. At the same time it is important to study how race, culture, language and gender intersect to influence teaching practices. The key to meeting the needs of all culturally different students may lie in developing even more effective culturally responsive teaching strategies that ensure curricular relevance and excellence for all learners.

References

Au, K. & Mason, J. (1981). Social organization factors in learning to read: The balance of rights hypothesis. Reading Research Quarterly, 17, pp.115-52.

Au, K. & Kawakami, A. (1994). Cultural congruence in instruction. In E. Hollins, J. King & W. Hayman (Eds.). Teaching diverse populations: Formulating knowledge base (pp.5-23). Albany, NY: State university of New York Press.

Bartolome, L. I. (1994). Beyond the method fetish: Toward a humanizing pedagogy. Harvard Educational Review, 64 (2), 173-194.

Bennett, C. (1995). Preparing teachers for cultural diversity and national standard of academic excellence, Journal of Teacher Education, 46 (4), pp. 259-265

Clark,D. (1989). High expectations. In P. Bates & T. Wilson (Eds.). Effective Schools: Critical Issues in the Education of Black Children. Ann Arbor, MI: National Alliance of Black School Educators.

Cummins,J. (1986). Empowering minority students: A framework for intervention. Harvard Educational Review, 56 (1) 18-36.

Delpit, L. (1988). The silenced dialogue: Power and pedagogy in educating other people's children. Harvard Educational Review, 58 (3),280-298.

Erickson, F. (1987). Transformation and school success: The politics and culture of educational achievement. Anthropology & Educational Quarterly, 18, 335-356.

Evaluation, Dissemination and Assessment Center (1991). Schooling and language minority students: A theoretical framework (2nd Edition). California State University, LA: Evaluation, Dissemination and Assessment Center

Ganter, M. W. (1997). Lessons learned from my students in the barrio. Educational Leadership, 54 (7), 44-45.

Gomez, M. L. (1994). Teacher education reform and prospective teachers' perspectives on teaching "other people's" children. Teaching & Teacher Education, 10 (30), 319-334

Gormley, K., McDermontt, P. , Rothenberg, J. & Hammer, J. (1995). Expert and novice teachers' beliefs about culturally responsive pedagogy. Paper Presented at the American Educational Research Association Conference, San Francisco, CA. , April 18-22, 1995. (ERIC Document Reproduction Service No. ED 384 599)

Hemmings, A. (1994). Culturally responsive teaching: When and how high school teachers should cross cultural boundaries to reach students. Paper

presented at the American Educational Research Association Conference, New Orleans, LA., April 4-8, 1994. (ERIC Document Reproduction Service No. ED 376242)

Hodgkinson, H.L. (1996). Bringing tomorrow into focus: Demographics insights into the future. Washington, D.C: Center for Demographic Policy.

Hollins,E.R., King,J.E., & Hayman, W.C. (Eds.) (1994). Teaching diverse populations: Formulating a knowledge base. Albany: State University of New York Press.

Huber, T. (1991). Restructuring to reclaim youth at risk: Culturally responsible pedagogy. Paper presented at the 13th annual meeting of the Mid-Western Educational Research Association, October 16-19, 1991, Chicago, IL. (ERIC Document Reproduction Service No. ED 341655)

Hudson, L.M., Bergin, D. A., & Chryst, C.F. (1993). Enhancing culturally responsive pedagogy: Problems and possibilities. Teacher education Quarterly , 20 (3), 5-17.

Jacob,E., & Jordan, C. (1987). Moving to dialogue. Anthropology and education Quarterly, 18 (1), 259-261.

Jackson, F. R. (1994). Seven strategies to support a culturally responsive pedagogy. Journal of Reading, 37 (4), 298-303.

Ladson-Billings, G. (1990). Culturally relevant teaching: Effective instruction for black students. The College Board Review, 7 (15), 20-25.

Martin, B. (1997). Culturally responsive teaching: A review of research and literature. (ERIC Document Reproduction Service No. ED 408387)

National Center for Education Statistics. (1994). Achieving world class standards: The challenge for education teachers. Washington,DC: Office of the Educational Research & Improvement, U.S. Department of Education.

Novick, R. (1996). Developmentally appropriate and culturally responsive education: Theory and practice. A Report prepared for Northwest Regional Educational Laboratory, Portland, OR. (ERIC Document Reproduction Service No. ED 397 985)

Novick, R. (1996). Successful early childhood education in an Imperfect world: Lessons learned from four northwestern schools. A Report prepared for Northwest Regional Educational Laboratory, Portland, OR. (ERIC . Document Reproduction Service No. ED 410014)

Ogbu, J. (1987). Variability in minority school performance: A problem in search of explanation. Anthropology & Educational Quarterly, 18, 312-334.

Sandhu, D. S. (1994). Cultural diversity in classrooms: What teachers need to know. (ERIC Document Reproduction Service No. ED 370911)

Scherer, M. (1997). A conversation with Mike Rose. Educational Leadership, 54 (7), 7-11.

Sparks, W. G. (1994). Culturally Responsive Pedagogy: A Framework for Addressing Multicultural Issues. Journal of Physical Education, Recreation & Dance, 65 (9), 33-36.

Wlodkowski, R.J., & Ginsberg, M. B. (1994). Diversity and motivation: Culturally responsive teaching. San Francisco: Jossey-Bass Education.

Wlodkowski, R.J. , & Ginsberg, M. B. (September, 1995). A Framework for Culturally Responsive Teaching. Educational Leadership, 53 (1), 17-21.

Yates, A. (1987). Current status and future directions of research on the American Indian child. American Journal of Psychiatry, 144 (9), 1135-1142.